

RELIGION AND SOCIAL POLICY

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of his own age, his virtues were not of a kind to commend him to those of its successor, and history has been hardly more merciful to him than were his political opponents. But an intense conviction of the fundamental solidarity of all the manifold elements in a great community, a grand sense of the dignity of public duties, a passionate hatred for the self-seeking pettiness of personal cupidities and sectional interests—these qualities are not among the weaknesses against which the human nature of ordinary men requires to be most upon its guard, and these qualities Laud possessed, not only in abundance, but to excess. His worship of unity was an idolatry, his detestation of faction a superstition. Church and State are one : Jerusalem :

" Both Commonwealth and Church are collective bodies, made up of many into one ; and both so near allied that the one, the Church, can never subsist but in the other, the Commonwealth ; nay, so near, that the same men, which in a temporal respect make the Commonwealth, do in a spiritual make the Church/¹

Private and public interests are inextricably interwoven. The sanction of unity is religion. The foundation of unity is justice : " ~God will not bless the State, if kings and magistrates do not execute. judgment. if

the widow and the fatherless have cause to
cry out

against the ' thrones of justice.' " "

To a temper so permeated with the
conception that
society is an organism compact of diverse
parts, and
that the grand end of government is to
maintain their
co-operation, every social movement or
personal motive
which sets group against group, or
individual against
individual, appears, not the irrepressible
energy of life,
but the mutterings of chaos. The first
demon to be
exorcised is party, for Governments must^{f<}
entertain

no private business/' and " parties are
ever private
ends." " The second is the self-interest
which leads
the individual to struggle for riches and
advancement.

" There is no private end, but in
something or other